



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Notes and Opinions.

The Modern Jewish Attitude Toward Jesus. — At the conference of American Rabbis (Reformed Jews) held recently in Philadelphia, it was discussed whether or not the religion of Jesus should be taught in the Jewish Sunday or Sabbath schools. A committee, consisting of Rabbis David Phillipson, G. Deutsch, and Joseph Krauskopf, appointed a year previously to consider and offer suggestions upon the subject, made the following report, which was unanimously adopted: "Dogmatically speaking, the position of Judaism in respect of the founder of Christianity is altogether negative, as denying his divinity. Though the pivot on which Christianity revolves, Jesus of Nazareth has no place in Jewish theology; the conception of his historical position and of his significance in the development of religion is a matter of individual view and conviction, as is also the pointing out and application of the Jewish nature of many of the beautiful moral teachings attributed to Jesus, but these cannot form part of nor be incorporated in any official statement or declaration of Jewish belief."

If a long time must yet elapse before even advance Judaism will give Jesus Christ a formal place within its religious system, the fact is nevertheless of importance that the question whether this should now be done has been up for discussion. This indicates that Judaism cannot rest in an attitude of complete negation regarding him. He stands in their national history as an actual historical personage, who cannot be forever ignored. He was too true a Jew, too exalted a personality, too profound a religious teacher, to remain excluded from the thought and appreciation of the very people with whom he lived and worked. The time must come when Jesus will receive recognition from the Jews, when, indeed, they will welcome him with enthusiasm and pride to his rightful place as the greatest prophet of their nation. Jewish theology may continue to differ from Christian theology as to the metaphysical aspects of Christ's person, but his ideal character and teaching cannot be longer resisted. This is evident in the report above quoted, for an informal appreciation of Jesus is here explicitly admitted. The rabbis acting individually are not required to maintain the former silence about Jesus, but may freely set forth what they

understand to be his "historical position and his significance in the development of religion." The advance herein made by American Judaism is most striking. Certainly Judaism and Christianity are drawing nearer together in these days, and the movement is reciprocal. The followers of both religions are meeting in the presence of Jesus. Christians in a true sense are going back to Christ, and are learning to appreciate the history which preceded and surrounded him; while the Jews are moving forward to Christ, progressively finding in him the glory and consummation of their faith.

Logic in the Hexateuch.—The following suggestion is contributed by Rev. William H. Cobb, D.D., Boston, Mass., concerning a statement in Carpenter and Battersby's large work upon the *Documents of the Hexateuch*. In Vol. I, p. 14, the authors say:

"When a number of probabilities converge on a common conclusion, their strength in combination is much greater than would at first sight appear from the simple enumeration of them side by side. This is easily shown mathematically. If on each of several (say 3) independent grounds it is only slightly probable (say 4 chances to 3) that a particular statement is true, the total chances in its favor will be 64 to 27."

This statement is accurate, Dr. Cobb says, down to and including the word "mathematically." But the correct calculation is so vastly more favorable to the contention of the learned editors that they will be glad to be set right. I will not catch at the phrase "slightly probable (say 4 chances to 3)"; the plain meaning is, a slight preponderance of probability.

Suppose, now (a supposition contrary to fact), that I attempt to establish the practical responsibility of Moses for the kernel of Deuteronomy; first, by the consensus of the competent; secondly, by internal indications; thirdly, by exclusive opportunity. Suppose, further, that these arguments are totally independent, and that in each case there are only 3 chances against 4 that I am right. According to the reasoning I have quoted, the combined result would be 27 chances for Moses to 64 against him; whereas, in fact, there are 279 chances for Moses to 64 against him. But in the case supposed in the quotation the chances are 316 to 27.